THE GOLDEN BOOK OF *S^t. John Chryſoſtom,* Concerning the EDUCATION OF CHILDREN.

Tranſlated out of the Greek

BY

Eſq;

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To my Moſt
Incomparable Brothers
GEORGE & RICHARD } EVELYN.
Of { *Wotton* / *Woodcot* } in *Surrey*, Eſqrs.

My Dear Brothers,

AMongſt the very many diverſions which I have experimented to mitigate and attemper the ſorrowes which do ſtill oppreſſe me, for the loſs

of my Children, and eſpecially of that *One*, ſo precious to me. I have found nothing that has afforded me a greater conſolation then *this*: That it pleaſed God to give me opportunities and ſuch a ſubject to work upon, as I cannot but hope he has in mercy accepted. And truly when I ſeriouſly contemplate the felicity of all thoſe which are *Well* out of this miſerable world, I find the griefe which wee conceive for their abſence

to

to be a meer παιδιὰ, and does nothing at all concerne them whom we mourne for, that have ſerved God, their Generation with honour, and left a memorial without reproach. You have, Brothers, both of you loſt Children, but none of them for whom you had reaſon to be ſo ſenſible as my ſelfe; becauſe they died Infants, and could not ſo intirely engage your affections, as if they had arrived to yeers of more maturity, and

the Spring had flattered you with the expectation of a fruitful harveſt as me it did.

But becauſe we are all obnoxious, and that *Cuivis poteſt accidere, quod cuiquam poteſt*, be aſſured, That of al the afflictions wch can touch the heart in this life, one of the moſt ſuperlative is the loſs of a hopeful child; and till I had the experience of this my ſelf, I have often wondered That *David* ſhould ſuffer himſelfe to be ſo far tranſported for the death

of

of a Rebel, that had violated all the Relations which ought to be betwixt a Son and a moſt indulgent Father. I know well that another cauſe might contribute to the effect, but all who ſhall read that ſad ſtory, cannot but impute as much to his paternal affections as by man could be expreſſed. Theſe are, *Brothers*, the contingencies (which ſince we can never be exempted perfectly of) have cauſed me to ſeek the remedies which I preſume

here

here to have at last encountred, and which I here likewise affectionately present unto you. Let us make our Children fit for God, and then let us not be displeased whensoever he takes them from us. *Deus nobis illos educandos non mancipio dederat.* There are a multitude of other precepts, that I might recollect out of the consolatory Writings which are at hand, *Plutarch* and *Cicero*, *Seneca* and others. But all their *Topicks* (S. *Hierom* and some few

Chri-

Christians only excepted) are most of them derived from *Philosophy*, the pride and courage of another *Institution*, and afford us but uncertain consolations in the wiser estimate of things: So that hereby we may be less troubled in wanting the writings of *Diogenes*, *Clitomachus*, *Carneades*, *Possidonius* upon the same Subject; there being nothing capable truly to compose the mind of a good man for the absence of his friend or of his Child, like the con-

contemplation of his undoubted felicity.

It is that which I therefore endeavor here to secure, in offering to you this *Golden Book of S. Chryſoſtom*, which having afforded me ſoe great a conſolation, I cannot but hope may be likewiſe acceptable to you, and uſeful to as many as have either bin touched with the like reſentiments, or that do eſtabliſh for an infallible *Maxime* that ſaying of *Plato*, ὡς ὄντως ὀρθῶς πεπαιδευμένοι, οἱ θεοῦ ἀγαθοὶ γίγνονται

De Legib.

That

That thoſe who are well and rightly inſtructed, do eaſily become good men. And the thing is verily of ſo great importance, That ſome have taken *Education* for *Religion* it ſelfe; *All* for another *Nature*; which he that ſhal read of the *Laconick* Diſcipline, will not eaſily diſpute. This is certain, That were this one thing well ſecured, *Princes* would have good *Subjects*, *Fathers* good *Children*, *Wives* good *Husbands*, *Maſters* good

Ser-

Servants, *God* would be sincerely serv'd, and all things would be well with us. And here I would now end, did not my Affections a little transport me, and the hopes that you will yet indulge it, if whilst I erect to my dear *Child* no other *Monument*, I shew to the world how neerly I concurr'd with the Instructions of this *Golden Book* (before I had seene it) and what may be expected from a timely Education, if I know that we may both

read

ead and have it) we with diligence purſue t.

I cannot with S. *Auguſtine*, ſay of my ſon, s he of his, *Annorum erat ferè quindecim, & ingenio præveniebat multos graves, & doctos viros.* But this I can truly affirm, He was little above *five* years old, and he did excel many that I have known of *fifteene*. *Tam brevi ſpatio tempora multa compleverat.* He was taught to *pray* as ſoon as he could ſpeak, and he was taught to *read* as ſoon *Conf. lib. 9. cap. 6.*

soon as he could pray. At three years old he read any *Character* or letter whatsoever used in our printed Books, and within a little time after any tolerable Writing hand, and had gotten (by heart) before he was five years of age seven or eight hundred *Latine* and *Greek* words, as I have since calculated out of his Ὀνομαστικὸν, together with their *Genders* and *Declensions*. I entred him then upon the *Verbs*, which in four months time he did per-

fectly *conjugate*, together with moſt of the irregulars excepted in our *Grammar*; Theſe he conquered with incredible delight, and intelligence of their uſe: But it is more ſtrange to conſider, that when from them I thought to ſet him to the *Nouns*, he had in that interim (by himſelf) learned both the *Declenſions* and their *Examples*, their exceptions, *Adjectives*, *Comparisons*, *Pronouns*, without any knowledg or precept of mine, inſomuch as I ſtood

ſtood amazed at his ſedulity and memory. This engaged me to bring him a *Sententiæ Pueriles* and a *Cato*, and of late *Comenius*; the ſhort Sentences of which two firſt, and the more ſolid ones of the laſt, he learned to *Conſtrue* and *Perſe*, as faſt as one could well teach and attend him: for he became not onely dextrous in the ordinary rules by frequent recourſe to them (for indeed I never obliged him to get any of them by heart as

task, by that same *carnificina puerorum*) upon occasions, but did at his age also easily comprehend both the meaning and the use of the Relative the *Ellipsis* and Defects of Verbs and Nouns unexpressed. But to repeat here all that I could justly affirm concerning his promptitude in this nature, were altogether prodigious, so that truly I have been sometimes even constrained to cry out with the Father, as of another *Adeodatus*, *Horrori mihi est hoc*

* *Quid in illo virtutum, quid ingenii, quid pietatis invenerim? vereor dicere ne fidem credulitatis excedam.* Hier. ad Marcell. Epitaph.

hoc ingenium. For ſo inſatiable were his deſires of knowledg, that I well remember upon a time hearing one diſcourſe of *Terence* and *Plautus*, and being told (upon his enquiring concerning thoſe Authors) that the Books were too difficult for him, he wept for very grief, and would hardly be pacified: But thus it is reported of *Thucydides*, when thoſe noble *Muſes* were recited in his hearing, at one of the moſt illuſtrious Aſſemblies of *Greece*, from whence

whence was predicted
the greatness of his *Ge-*
nius. To tell you how
exactly he read *French*,
how much of it he
spake and understood,
were to let you onely
know, that his Mother
did instruct him with-
out any confusion to
the rest. Thus he learn-
ed a Catechism and ma-
ny prayers, and read di-
vers things in that Lan-
guage. More to bee
admired was the liveli-
ness of his judgement,
that being much affect-
ed with the *Diagramms*
in

in *Euclid*, he did with so great facility interpret to me many of the common *Postulata*, and *Definitions*, which he would readily repeat in *Latin* and apply it. And he was in one hour onely taught to play, the first half of a *Thorough Basse*, to one of our Church Psalmes upon the *Organ*. Let no man think that we did hereby crowd his spirit too full of notions. Those things which we force upon other children, were strangely natural to him for

for as he very ſeldome affected their toyes, ſo ſuch things were his uſual Recreations, as the graveſt man might not be aſhamed to divert himſelf withal. Theſe were eſpecially the *Apologues* of *Æſop*, moſt of which he could ſo readily recount, with divers other Stories, as you would admire from whence he produced them: But he was never without ſome Book or other in his hand. Pictures did afford him infinite pleaſure, above

all a *Pen* and *Ink* with which he now began to forme his Letters. Thus he often delighted himself in reciting of *Poems* and *Sentences*, some whereof he had in Greek, Fragments of *Comedies*, diuers Verses out of *Herbert*, and amongst the *Psalmes*, his Beloved, and often repeated, *Ecce quam Bonum*: and indeed he had an eare so curiously framed to sounds, that he would never misse infallibly to have told you what *Language* it was you did

read

read by the *Accent* only, were it *Latine*, *Greek*, *French*, *Italian* or *Dutch*: To all I might add, the incomparable ſweetneſs of his countenance and eyes, the clean fabrick of his body and pretty Adreſſes: how eaſily he forgot injuries, when at any time I would break and croſſe his paſſions, by ſometimes interrupting his enjoyments, in the midſt of ſome ſweet or other delicious things which allured him; that I might thereby render

him the more indifferent to all things; though these he seldom quitted without rewards and advantage. But above all, extremely conspicuous was his affection to his younger Brother, with whose impertinencies he would continually bear, saying he was but a child, and understood no better. For he was ever so smiling, cheerful and in perfect good humour that it might be truly verified of him, as *Hierom.* was once of *Heliodorus*

Gravi

ravitatem morum, hilari-
te frontis temperabat.
ut theſe things were
bvious, and I dwel no
onger on them: There
re yet better behind;
nd thoſe are his early
iety, and how ripe he
vas for God. Never
id this Child lye in bed
(by his good will) lon-
er then ſix or ſeven
Winter or Summer;
nd the firſt thing he
id (being up) was to
ay his French Prayers,
nd our *Church-Catechiſm*;
fter *Breakfaſt* that ſhort
atine Prayer, which

having encountred at the beginning of our *Lillies Grammar*, he had learned by heart, without any knowledge or injunction of mine, and whatsoever he so committed to memory, he would never desist till he perfectly understood; yet withall this, did he no day employ above two houres at his Book by my order; what he else learned was most by himselfe, without constraint or the least severity, unseene, and totally imported by his own.

own inclination. But to return, Wonderful was it to observe the Chapters which himselfe would choose, and the Psalmes and Verses that he would apply upon occasions, and as in particular he did to some that were sick in my family a little before him; bidding them to consider the Sufferings of Christ, how bitter they were, and how willingly he endured them. How frequently would he pray by himself in the day time,

and procure others to joyn with him in some private corner of the house apart? The last time he was at Church (which was, as I remember, at *Greenwich*) at his return I asked him what he brought away from the Sermon; He replyed, That he had remembred two good things, *Bonum Gratiæ*, and *Bonum Gloriæ*, which expressions were indeed used, though I did not believe he had minded them.

I should even tire you

you with repeating all that I might call to mind of his pertinent anſwers upon ſeveral occaſions: One of the laſt whereof I will only inſtance, when about *Chriſtmas* a Kinſman of his related to us by the fire ſide ſome paſſages of the preſumptuous faſting of certain *Enthuſiaſts* about *Colcheſter*, whilſt we were expreſſing ſome admiration at the paſſage, That, ſayes the Child (being upon the Gentlemans knee, and as we thought not

minding the diſcourſe) is no ſuch wonder, for it is written, *Man ſhall not live by bread alone, &c.* But more to be admired was his perfect comprehenſion of the ſacred *Hiſtories* in the Method of our *Golden Author* ſo as it may be truly affirmed of this Child, as it was once ſaid of *Timothy*, *Quod à puero Sacras literas noverat* Nor was all this by rote onely (as they term it) for that he was capable of the greater myſtery of our ſalvation by Chriſt,

2 *Tim.* 3. 15.

I have

I have had many infallible indications. And when the Lords day fortnight before he died he repeated to me our *Church-Catechiſm*, he told me that he now perceived his *God-fathers* were diſ-engaged; for that ſince he himſelf did now underſtand what his Duty was, it would be required of him, and not of them for the future. And let no man think, that when I uſe the term *Diſ-ingaged*, it is to expreſſe the Child meaning with a fine

word

word; for he did not only make use of such phrases himself; but would frequently in his ordinary discourse come out with such expresions as one would have admired how he came by them; but upon enquiry, he would certainly have produced his authority, and either in the Bible, or some other Booke shewed you the words so used. How divinely did this pious Infant speake of his being weary of this troublesome

ſome world (into which he was ſcarcely entred); and whileſt he lay ſick, of his deſires to goe to *Heaven*; that the Angels might convey him into *Abrahams* boſome, paſſionately perſwading thoſe that tended him to dye with him; for he told them that he knew he ſhould not live: And, really, though it were an *Ague* which carried him from us (a diſeaſe which I leaſt apprehended finding him ſo lively in his *Intervals*;) yet the day be-

before he tooke his leave of us, he call'd to me, and pronounced it very ſoberly; Father (ſayes he) you have often told me that you would give me your houſe, and your Land, your Bookes and all your fine things; but I tell you, I ſhall have none of them, you wil leave them all to my Brother. This he ſpake without any provocation or paſſion, and it did ſomewhat trouble me, that I could not make him alter this con-

conceit which in *Another* would be esteemed prophetick. But that I may conclude and shew how truely jealous this child was. Least he should offend God in the least scruple, that very morning, not many howers before he fell into that sleepe which was his last, being in the midst of his *Paroxcisme*, he called to me, and asked of me whether he should not offend, if in the extremity of his pain, he mentioned so often the

the name of *God*, calling for eaſe; and whether God would accept his prayers if he did not hold his hands out of bed in the poſture of praying? Which when I had pacified him about, he prayed, till his prayers were turned into eternal praiſes. Thus ended your Nephew, being but five years, five monethes and three dayes old, and more I could ſtil ſay. *Nam quem Corpore non valemus recordatione teneamus, et cum quo loqui non poſſumus de*

de eo loqui nunquam desinamus. But my tears mingle so fast with my Inke that I am forced to breake off here, and be silent — I end therefore with that blessed Saint, *Munera tua tibi confiteor Domine Deus meus, Creator omnium, multum potens reformare nostra deformia: Nam ego in illo puero, præter delictum nihil habebam. Quod enim enutriebatur à nobis in disciplinâ tuâ. Tu inspiraveras nobis, nullus alius. Munera tua tibi confiteor* —— *Cito de terra abstuliſti*

ſtuliſti vitam ejus, et ſecurior eum recordor. Deare *Brothers*, indulge me theſe exceſſes: It is not a new thing which I doe, St. *Hierom* wrote divers *Epiſtles* which he inſcribed his *Epitaphs*; and never was a *Paula* or *Eſtochium* dearer to *him*, then this your *Nephew* was to

Dear B. B.

Your Moſt Affectionate Brother, and moſt humble Servant

J. E.

Grot. ad Patrem.
Carere Liberis durum non eſt, niſi his qui habuerunt.

EPITAPHIUM.

R. Evelyn, I. F.

Quiescit hoc sub marmore,
Unà quiescit quicquid est amabile,
Patres quod optent, aut quod orbi lugeant
Genas decentes non, ut ante, risus
Lepore condit ampliùs.
Morum venustas, quanta paucis contigit
Desideratur omnibus.
Linguæ Latina, Gallica.
Quas imbibit cum lacte materno, tacent
Tentârat Artes, Artiumque principiis,
Pietatis elementa hauserat.
Libris inhæsit improbo labore
Ut sola mors divelleret.
Quid indoles, quid disciplina, quid labor
Possint, ab Uno disceres.
Puer stupendus qualis *hic* esset senex
Si fata vitæ subministrâssent iter!
Sed aliter est visum Deo.
Correptus ille febriculâ levi jacet:
Jacent tot unà spes parentum.
Vixit ANN. V. M. V III super D.
Eheu! delicias breves.
Quicquid placet mortale non placet diu,
Quicquid placet mortale ne placet nimis

To

To the READER.

I *Advertiſe the Reader, that this Golden-Book of St.* Chryſoſtom *is not to be encountred amongſt any of his Works formerly publiſhed; but hath (amongſt other Frag-*

Fragments of that incomparable Author) *bin lately produced out of a M. SS. in the* Cardinals Library *at* Paris, *by the industry of Father* Francis Combefis *of the Order of the* Friers Preacher, *and there printed the last year.* 1656.

The

THE Golden BOOK OF S. John Chryſoſtom,

Concerning the EDUCATION OF CHILDREN.

SO ſoon as ever a Child is borne, the Father beſtirs himſelf, not that he may rightly take order about his Education, but that he may magnificently ſet him forth, and adorn him with Jewels

and Rich Apparel. *O vain Man*, Wherefore doſt thou this? Be it that thou thy ſelf art cloathed with all theſe things, why doſt thou inſtruct thy Child, as yet free from this madneſſe, in theſe trifles? For what purpoſe doſt thou put that Ornament about his neck? He needs the care of a diligent Tutor, who may compoſe and regulate his manners, he hath no need of Gold. And thou doſt nouriſh him a lock of hair behind like a Girle, effeminating thy Son even from the very cradle. Softning thus the vigor of his Sex; engrafteſt into that tender age a ſuperfluous love of riches, and doſt perſwade him to the purſuit of thoſe things which are totaly unuſeful. Why doſt thou

ſpred for him ſo large a ſnare? Wherefore doſt thou ſo charm him with the love of corporal things? *If a man* (ſaith he) *wear long hair it is a ſhame unto him.* 1 Cor. 11. 14. Nature will not endure it; God hath not indulg'd it; 'tis a thing altogether forbidden; it is the Practice of Gentil ſuperſtition. But many there be who hang gold in their ears, I would that were wholy forborn even by the female Sex, you infect boies with this peſt alſo; nay and there are very many who deride theſe diſcourſes as if they were ſmal matters; *I tell you*, they are not ſmall matters but exceeding great, and very conſiderable. A maid when in her mothers chamber ſhe hath learned to long after theſe va-

rious tires and ornaments of women, being gone out of her Fathers house, becomes impertinent to her husband, and very troublesome, putting him to more charges then the very *Publicans*. I have already told you, that it is therefore a difficult thing to reform a vice, because there is no body which takes the care of Children, no body discourses to them about Virginity, no body concerning Modesty, no body of the contempt of Riches and Glory, and no body speaks to them of those *blessed* Promises which are made in the Scriptures.

If therefore Children be from their Infancy deprived of Governors, what will become of them? If some

from

from the Womb even to their old and decrepit age, having been instituted, are not yet arrived to perfection, what will not they perpetrate, who from the beginning of their life have accustomed themselves to hear such discourses! Now indeed that their children may be instructed in the Arts, Letters and Eloquence every one doth studiously contend; but that they may cultivate their minds few, or none are at all solicitous.

I will never desist to beseech, to entreat, and to beg of you, That before all things else whatsoever, you would now compose the manners of your children. For if thou shalt be truly indulgent to thy child, declare it in this, thou shalt not lose thy reward.

1 Tim. 5. 15. Hear what S. *Paul* ſaith, *If they continue in faith, and charity, and holineſſe with ſobriety.* And though thou art conſcious to thy ſelf of never ſo many evils, the rather ſeek out ſome conſolation for them. Make a Champion for *Chriſt*. I do not ſpeak it that thou ſhouldſt *Cælibat* him, ſend him into the Deſarts and make him a Monk; I ſay not ſo; I wiſh it indeed and would with all my heart, that every man could receive it; but ſince that may ſeem a burthen *too great for him to ſupport*, I do not compel. Bring up a Champion (I ſay) for *Chriſt*, and whilſt he remains in this world, inſtruct him from his very cradle. If whilſt he is yet young thou imprint good principles in him

him, no body ſhall be ever able to efface them when he becomes more firme, being then as the wax which hath received the impreſsion. As yet thou haſt him trembling, fearful and revering thy very looks, thy words and every little beck. Treat him as thou ſhouldſt at the beginning. If thou have a good child, thou wilt have the firſt benefit of him, and then God. Thou laboureſt but for thy ſelf. 'Tis reported, that when Pearles are firſt taken up, they are only little drops of water, ſo that he which receives them being skilful, placing the drops in his hand, and exquiſitely turning them in his palm, renders them perfectly round and poliſhed. But when once they have at-

tained their perfect ſhape and are become hard, they are no more to be moulded to every mans fancy; for that which is ſoft is every way flexible, being not as yet compacted, and therefore is eaſily drawn which way one pleaſeth; but that which is hard, as having once attained a diſpoſition to ſtiffneſſe, is with difficulty to be moved, or ſuſceptible of any other form.

Let then every one of us (who are Parents) as we behold *Painters* adorning their Pictures and Statues with ſo much exactneſſe, be diligently ſtudious about theſe wonderful Statues. For when Painters have once deſigned a Picture, they work every day about it to bring it to perfection; the ſame do *Statuaries*,

ries, abating what is superfluous, and adding whatsoever is deficient. So you also like so many *Statuaries*, bend all your endeavors, as preparing those admirable Statues for God; take away that which is superfluous, add that which you find wanting: consider every day how they abound in Natural Endowments, that you may timely augment them; what Natural Defects you espy, that you may accordingly abate them: But with all sedulity and above all things, be careful to exterminate unseemly speeches, for this custom begins extremly to infect the minds of youth; yea and before he have essayed it, teach him to be sober, to be vigilant and assiduous in his devotions

and upon whatſoever he ſaith
σφραγίδα or doth to put the *Seal* upon
it. Imagine thy ſelf a *King*
who haſt a *City* to govern,
the *Mind* of thy Child; for
really the mind is a City;
and as in a City ſome are
Thieves, ſome live honeſtly,
ſome labour, and others tranſ-
act all they do fooliſhly;
juſt ſo it is with the diſcourſes
and cogitations of the *mind*,
ſome of them ſtrive and mi-
litate againſt injuries, like as
in a City there are ſouldiers;
ſome of theſe *thoughts* pro-
vide for the Body and Houſ-
hold, like the Senators of a
City; others command *in*
Chief, ſuch as are Governors;
ſome ſpeak laſcivious things,
ſuch as ſhameleſſe men, o-
thers more modeſt, ſuch as
are modeſt perſons: Some
againe

again are effeminate, as Women be amongſt us; others diſcourſe more indiſcreetly, like children; ſome domineer as if over Vaſſals, becauſe they are domeſticks; others as over the free-borne becauſe they are noble and ingenuous We muſt therefore of neceſſitie have Laws, that we may exterminate theſe evil cogitations and cheriſh thoſe which are good; but never let us permit the evil to rebel againſt the good. For as in a City, if one ſhould conſtitute Laws giving liberty and *impunity* to Thieves, it would ſoon ſubvert all: And if the Souldiers purſue their fury without reſpect to what is fit, all things fall to confuſion; and if every one quitting his due order, take upon him to pro-

prosecute that which belongs to another, by this usurpation and avarice he violates and utterly spoiles the whole Government. It is truly no otherwise in that which we have spoken.

The Mind of a Child is therefore a City, a City newly built and *furnished*, a City full of new inhabitants, and as yet wholly unexperienced. 'Tis an easie matter to instruct and model such: for those which have been at first possest and grown up with evil principles, such as are many old persons, are truly with great difficulty reformed though neither is that impossible (for even they themselves may be converted if they will) but such as are totally

tally ignorant, will with eaſe embrace the Laws which you enjoyn them.

Eſtabliſh Laws therefore in this City, and for thoſe who are *Deniſons* of it formidable, and ſevere Lawes, which if any ſhall dare to violate, approve thy ſelf a Governor and revenge it; for it is to no purpoſe to enact Laws, unleſſe Puniſhment be alſo inflicted: Make Laws then, and look diligently to your Work; for *know*, that wee impoſe Lawes upon no leſſe then the *Univerſe it ſelfe*: To day we build a City, let the four *Senſes* be the Bullwarks and the Gates, and let all the reſt of the Bodie be as the Walls. Now theſe Gates, are the Eyes, the Tongue,

Tongue, the Eares and the Noſe, and (if you pleaſe) alſo the Touch. Through theſe overtures it is that the Citizens go out and in at; that is to ſay, by theſe Ports it is that our cogitations are corrupted or amended.

Go to then, And firſt let us go to the Gate of the *Tongue*, ſince this is of all the reſt the chief and the greateſt Port; let us now prepare for it the doors and its barres, not of wood nor of iron, but of Gold, for the very City it ſelf which is thus built, is of Gold, and not any man, but he that is the King of the Univerſe ſhall keep his Court in this City, if thus you prepare it: and

you

you ſhall perceive by the pro ceſſe his ſpeech, in what parts of this City to conſigne him a Palace. Let us therefore make the Doores and the Barrs for it of Gold I ſay; namely the Oracles of God, as the Prophet ſpeaketh. *The words of God are more delicious then honey or the honey comb, above Gold and much precious ſtone.* Let us teach them to have theſe things continually in their mouths and whereſoever they ſtir, and that not ſlightly, nor perfunctorily or ſeldom, but without ceaſing. Nor is it yet ſufficient that the doors be overlayed with Gold, but they muſt be framed altogether of ſolid gold, and having the precious ſtones fixed one againſt another without.

Pſal. 119. 103. *Pſal.* 18. 11

Let

Let the *Croſſe* of our Lord be the barre of theſe Gates, which is indeed every where inchaſed with ſtones of price: let this then bee put athwart the middle of the Gates; and when we ſhall thus have made the doores faſt, ſolid, and of Gold, and ſhut to the bolt, let us then make them worthy Citizens; namely by inſtructing the Child to ſpeak gravely and piouſly, baniſhing all ſtrangers out of Town, leſt otherwiſe a certain impure and infected rabble enter, and commix themſelves with our Citizens, ſuch as are reproachful words, injurious and fooliſh, filthy ſpeeches, ſecular and worldly; all theſe let us eject; nor, beſides the King only, permit any to paſſe theſe Gates; but to him, and

to all his Retinue let them be ſtill opened, according as it is ſaid of it, *This is the Gate of the Lord, the Righteous ſhall enter into it.* And with the bleſſed *Paul*, *If there be any word which is good to the uſe of edifying, that it may miniſter grace to the hearers.* Let their talk be giving of thanks, modeſt ſongs, and let them alwayes be diſcourſing of God, and of that *Philoſophy* which is from above. Pſal. 117. 20. Epheſ. 4. 29.

But which way ſhal we now effect all this? and from what *Topicks* ſhall we inſtruct them? If we become ſevere Judges of the actions which they do; for in a child there is an extraordinary facility. How? He contends not for wealth nor for glory: He

He is yet a child: not for a Wife, not for Children, not for an Houſe; therefore what occaſion hath he to injure or traduce any one? He only contends with his equals. Appoint him a Law immediately, That he wrong none, that he defame none, that he do not ſwear, that he be peaceable; and if you ſhall perceive him to tranſgreſſe this Law, Chaſtize him ſometimes with a ſterne countenance, ſometimes with ſharp reproofs, ſuch as may go to the quick, and upbraid him, and now and then ſooth and flatter him with promiſes. Treat him not alwayes with blows, nor accuſtome thy ſelf ſo to chaſtize him; for if thou art uſed to correct him every day, he will ſoon

learne

learn to despise it, and having once learned to do so it utterly marres all: rather cause him alwayes to fear the rod, not alwayes to feel it: shake indeed the scourge, but touch him not with it, neither from threats proceed to the work: But let him not know that your words are only menaces; for then threatnings are only proper, when children believe they will proceed to deeds: For if the Offender once understand this œconomy, he will soon contemne it: Let him therefore expect to be chastized, but yet let him not be chastized, lest it extinguish his reverence; rather let it remaine like a glowing fire, and every where burn up the thornes, or like a keen pick-

axe

axe, let it dig to the very bottom. And when once you perceive that you have gained any fruit by fear, remit a little, for there is due even to our very natures some relaxation. Teach him to be modest and courteous; but if you perceive him to do any injury to his servant, connive not at it, but check even your child though free; for he that shall see he is not permitted to reproach his very *Lacquey*, will much lesse dare to injure or miscal one that is free-borne and his equal. Lock up his mouth from ill language; if you find him acculing of any, stop the mouth, and convert your tongue against her own errors.

Admoniſh his mother, his Pædagogue and his ſervant, that they ſtill speak and inculcate the ſame things to the child, that they may all of them be his keepers together, and diligently obſerve that none of thoſe evil cogitations proceed from his mouth, and thoſe golden portals.

Do not imagine that the thing requires ſo much time, provided that from the beginning thou preſſe it earneſtly upon him, threaten, and doſt conſtitute ſo many Guards over him. Two months will be ſufficient, all things will be redreſſed, the buſineſs eſtabliſhed, and paſs into very nature it ſelfe.

By

By this means will this gate be made worthy for the Lord, when there ſhall be neither filthy ſpeech, ſcurrility nor folly, or any ſuch thing, but all as becomes ſuch a Maſter. For as thoſe who traine up their children to ſerve the State in the Wars immediately inſtruct their Warlike Youth in the Art of ſhooting, to put on the *Corſlet*, and manege the great Horſe, their age and ſtature being no impediment. How much rather then thoſe which are entred into the heavenly *Militia*, ought they to provide themſelves with theſe Accoutrements for the ſerſervice of their King? Learn him therefore to ſing *Praiſes* to God, that he have no leiſure for impurer

purer Songs and fooliſh diſ-courſes.

And be this Gate thus guarded, and ſuch Citizens elected; the reſt let us deſtroy within, as the Bees do the drones, not ſuffering them to go forth, or once to buz at home.

But now let us proceed to the next Gate; What is that? even that which is the next, and of neer affinity with it, I mean the *Hearing*; for that Gate indeed hath Citizens which paſſe out from within, but none that have admiſſion through it; but in this they enter in from without, and there are none which by it do ſally forth.

This

This therefore hath great affinity with the other: For if no filthy nor polluted thing be suffered to climb up by this Portal, there will be no great difficulty to preserve the other; since he which doth not heare filthy and wicked things, does not likely speak wicked things: but if these lie open and common to all, the danger will be great, and give disturbance to all that are within. This then peradventure were first to have been spoken of, and the Entrance to have bin secured.

Let Children therefore heare nothing impertinent, neither of their Domesticks, nor their Governors, nor their Nurse: For as Plants have

have then moſt need of care, when they are yong and tender, ſo have Children. Provide them careful and virtuous *Nurſes*, that a good Foundation be laid at firſt, and that from their very infancy they receive nothing of evil. Let them then never hear any fooliſh and old-wives fables: Such a perſon (ſayes he) gave ſuch a one a kiſſe; the *Emperors* Son, and his little Daughter did this, and this; permit them to hear none of theſe matters; but other things they may hear, ſo they be related without any Circumlocution, and with all fidelity. They may indeed hear the diſcourſes of their ſervants, and thoſe which wait upon them; but 'tis not fitting to mix

with all promiſcuouſly, and with the Domeſticks in general: but let them be known what they are, as it becomes them whom we take as aſſiſtants for the framing of theſe artificial Statues.

For if it be neceſſary that being skilful *Architects*, and building a Palace for the Prince, we admit not all the ſervants in Common, to be our aſſociates in the Edifice; ſhall we now when we are erecting a *City*, and making *Citizens* for the King of heaven admit of all raſhly to the work? let thoſe ſervants which are indeed fitted for it be taken to our aſſiſtance: and in caſe we can find none, enquire after ſome

ingenuous person for a Stipend, such a one as is virtuous; and commit rather all things to him, that he be taken in as a *Coadjutor* of the work.

Let them by no means therefore hear such idle *Fables*; but when the child is to have relaxation from his *Taske* (for the mind is much delighted to stay a little upon old Stories) discourse freely to him, and withdrawing him as much as possible from Childish sports, remember thou bringst up a *Philosopher*, and a *Champion*, and a *Citizen* of Heaven. Discourse therefore with him, and tell him, Once upon a time at the beginning, a Father had two Sons, both of them Brothers.

Here pauſe a little: then go on, They came both out of the ſame Belly, one of them was the Eder; and the other the Yonger. The firſt was a *Husband-man*, and his brother was a *Shephard* that us'd to lead out his Flock upon the Downes and amongſt the thickets (ſweeten then your diſcourſe with ſome pretty diverſion, that the child may take delight in what you ſay, and leaſt it become tedious) The other ſowed ſeed in the ground and planted trees. But upon a time they went to ſerve *God*, and the *Shephard* taking the very beſt Lamb of all his Flock, offered it up to God. Is it not a thouſand times better to diſcourſe theſe things to them, then to amuſe

amuſe them with I know not what wonders of the *Golden Fleece*, and the like. Then encourage his attention again; for the narration it ſelf is a very ſerious matter, there is nothing in it falſe, all is out of Scipture. Now becauſe he offered to God the firſtling and prime of his flock, there came preſently fire down from heaven and ſnatched up all that lay upon the Altar.

But the *Elder Brother* did not behave himſelf in this manner, but out he goes, and reſerves for himſelf the beſt and firſt-fruits of his labours, offering the ſecond and the worſt to God: and God accordiugly had no reſpect unto it, but ſlighted

and turned from it; letting it lye ſtill upon the Ground; when as the *others* he received up to himſelf. Juſt as it happens with thoſe who are the Stewards and Bailiffs over our farmes, when they come to preſent their fruits: One of them his Maſter honours, and brings him in to the houſe, the *other* he lets ſtand regardleſſe without. Juſt ſo it fell out here. But what followed this now? Why, the *Elder Brother* became dejected, and as one that ſaw himſelf deſpiſed and not approved of, walks melancholy out. And God ſayes to him, Wherefore art thou ſo ſad, knoweſt thou not that thou didſt offer to God, why then didſt thou me that Injury? What hadſt thou

thou to complain of? How comes it to pass that thou offredst the *refuse* to me? Here if you think fit to descend more to his capacity, you may add, That he having nothing at all to reply, held his peace and answered not a word.

A little after this, spying his *Yonger Brother*, he sayes to him, Come, prithy, let us walk a little out in the fields; and when they were there, surprizing him treacherously, and being stronger, he kills his poor *Brother*, and thought that he should conceal it all from God. But God comes to him, and askes him, *Where is thy Brother?* What can I tell, replies he, *Am I my Brothers keeper?* Then sayes God to him, *Behold thy Bro-*

thers blood cryes to me from the Earth.

Let the *Mother* ſit by whilſt the mind of the child is moulding with theſe diſcourſes, that ſhe now and then interpoſe, and praiſe that which is recounted. But what follow'd all this? God took him up into heaven, and he being dead, lives above for ever. By this means the child will begin to learn the Doctrine of the *Reſurrection*; for they uſe to relate ſuch ſtories in *Fables*: They made her (ſayes one) a *Demi-Goddeſs*, and the child believes it, and though he know not what a *Demi-God* is, yet he imagins it ſomething which is more then a man, and he wonders preſently

ly at the hearing of it: How much more then when he ſhal hear of the *Reſurrection*, that his Soul aſcended into heaven, and that God immediately took him up? But as for the *Murtherer*, having lived many years after, miſerably unfortunate, and continually in fear and trembling, he ſuffered innumerable evils, and was puniſhed every day. Speak to him concerning the punition with terror, not gently. That he heard God ſay, Thou ſhalt be groaning and trembling upon the face of the Earth. The child indeed knows not what this ſignifies at firſt: But ſay it however. As you, when you ſtand perplexed before your Maſter, ſhortly to

be whipped, tremble and fear; so he lived all his lifetime, after he had thus offended God. And hitherto shall suffice for the first.

Afterwards, one evening as you are at Supper, talke of this again to him, and let his *Mother* repeat the same things; and then when he hath heard it several times over, require it of him. My Son, recite me the *Story*, and, the more to encourage him, when you find he hath retain'd it, you shall propose him some reward. The mind will indeed upon the first narration of this History, gather some fruit by you, as you make the deduction. After this, say thus, Do you see, child, what a horrible thing

thing it is to envy ones Brother? Do you perceive what a crime it is to think one can hide any thing from God? for he sees all things; yea, even those things which are committed in secret.

So that sowing this Doctrine onely in the child, thou wilt have no need of a Pædagogue, since the feare which the Deity doth hereby work in him, will affect the child beyond any other apprehension whatsoever, and extreamly move his mind.

But this is not all, you shall lead him also to Church, and then especially when this Lesson is read: How you shall perceive him to exult, dance and rejoyce, that what

what every body does not know he does, out-running in his understanding the words of the Minister, and arguing that he knowes that already, and receiving wonderfull fruit by it. And by this the thing will become sufficiently fixed in his memory; There are many other advantages to be reaped from this Narration.

Let him be taught therefore by you, that from the very beginning, from the death of this child, we are instructed not to grieve when we are afflicted, seeing he who was thus accepted, was by death received up into Heaven; When this Narration shall be well rooted in the mind of the child, introduce another,

ther, as that of other two Brothers, and say, There were also other two Brothers, an Elder also and a younger; The Elder of them was a Hunter, the younger was a keeper and a lover of home; and this hath somewhat of more delight in it then the former (as being full of more variety of emergencies; and the Persons which manage it being more in yeares then the former.) Now these were also two Brothers, and both of them twins: But when they were born the Mother loved the younger, but the Father was more fond of the Elder who was wont to passe his time abroad in the fields: but the younger kept altogether at home; Upon a day, his Father

ther being nowvery aged, ſaid to him whom he loved, Son, Seeing I am now an old man, goe thy way I pray and prepare for me ſome Veniſon: That is, take me a Ro-buck, or an Hare, and bring it to me, that when I have eaten of it I may bleſſe thee: But to the younger he ſaid nothing at all.

Now the Mother o-over-hearing all that the Father ſaid, calls her youngeſt ſon, and ſays to him, Son, Since thy Father has commanded thine elder-Brother to bring him ſome Veniſon, that eating of it he may give him his bleſſing: Hearken what I ſay to thee, Haſten immediately to the flock, and fetching thence ſome yonng

young fat kids, bring them hither to me, and I will make such as thy Father loves, and thou shalt carry it to him, that when he has tasted of it, he may blesse thee; For the Father was dark through extremity of Age.

Now when the younger had brought her the Kids, his Mother stewed them, and putting the viands into a dish, delivers it to her Son who carried it in: And she also clad him with the skins of the Goats, least he should be discovered, seeing he was smooth, but his brother was all hairy and rough; that by this meanes it might be concealed, and his Father not discern the imposture, and thus

thus accoutr'd in ſhe ſent him; now the good old man ſuppoſing him to have been the Elder, having eaten the meat, Bleſſed him: And when he had made an end of bleſſing him, in comes the Elder brother bringing the Veniſon: but perceiving what had hapned, roaring out aloud he wept lamentably.

Obſerve now what a world of benefit this will produce, & do not recount all the ſtory at once: but ſee what profit will ſpring from this. For in the firſt place, children will learn to reverence their Parents, perceiving how they contended for the bleſſing, and will rather indure a thouſand ſtripes, then once

to hear their Father curſe them.

If you fill their thoughts with ſuch like ſtories, ſo as they may imagine them worthy of beliefe (as indeed they are very truths) how will it not affect and fill them ful of reverence? By this alſo they will learn to contemne gluttony (for that is likewiſe to be told them) and that he gained nothing by being the firſt borne and the Eldeſt, ſince by the intemperance of his belly, he betrayed the excellency of his birth-right.

Now when the child ſhall have throughly remembred this, upon ſome other evening, thou ſhall require him

him to repeate this ſtory of the two brothers. And if he begin to ſpeak of *Cain* and *Abell*, recall him, and ſay, I do not mean this, but that of the two other, whom the Father gave his bleſſing to; thus giving him ſome hints, but without mentioning the names, and when he has recited it all, add as followes, and ſay,

Mark now what hapned after this, This alſo ſought to have ſlain his brother, and for that end expected onely his fathers deceaſe, which the Mother coming to hear of, and fearing it, cauſed her ſon to flee away. Much Philoſophy, far exceeding the apprehenſion of the child, may be hence (with a little con-

condescention) implanted into the Spirit of the child, so that the Narration be skilfully and dexteronsly handled: Thus therefore let us tell him.

This same Brother went his way, and came to a certain place having no body with him, not so much as a servant, no Fosterer no Attendant, nor any person besides. Being arrived to the place, he prayed, and said, O Lord, *give me, I beseech thee* bread and cloathing, and save me; and having said thus, overcome with sorrow he fel asleep; and there he saw in a dream a Ladder reaching up from the earth to the Heavens, and the Angels of God ascending and descending, and God himselfe standing

ing

ing ſat the top of all. Then he ſaid, Bleſs me, and he bleſſed him, and called him Iſrael.

It comes happily into my mind, and now I remember, that from the very Names another *Inſtruction may be* inſerted, and what is that? (*viz.*) That from the appellations we preſently introduce a certain emulation of Vertue in children. Let none therefore be forward to name their children for the memory of their Fathers, or Mothers, or Grandfathers: but of the Righteous, of the Martyrs, Biſhops and Apoſtles. Be this alſo their emulation, let this child be called *Peter*, that *John*, and another by the Apellation of

ſome

ſome Holy man, and talke not to me of the Gentil-names; for (*believe it*) it is no ſmall reproach, and worthy of deriſion, when in a Chriſtian Family ſome heathen Ceremonies are performed, and they light up the lamps, and watch which of them ſhall firſt go out and be ſpent, with other the like fopperies, which bring no little detriment to thoſe which practiſe them; For do not imagine that theſe are ſmall matters or trifles which are done.

This therefore I require of you, that you impoſe the names of the Righteous upon your children, for it was the cuſtom in the beginning (*not without reaſon*) that they

they called their childrenb the names of thetr Anceſtors it being a kind of Conſola tion againſt Mortality, tha he which was gone ſeeme ſtill to live, by reaſon o his name: but now thi cuſtome is quite out of re queſt.

Truly we ſee that the Righteous did not ſo call their children, for *Abraham* begat *Iſaac*; *Jacob*, and *Moſes* were not called after their Anceſtors names, nor do we find any of the Juſt ſo called. O what an exam- ple will here be of Virtue, of Conſolation, and of Ex- hortation. And moreover neither do we find any other cauſe of changing names beſides this only, That it may

ay be a Monument of Vir-
es. Thou, saith he, shalt
e called *Cephas*, which is
eing expounded, *Peter*,
Why so? Because thou Mat. 16.
dst Confesse. And thou 18.
alt be called *Abraham*, Gen 17. 5
Why so? Because thou art Gen. 32.
Father of Nations. And 28.
srael, because he did see
God. Hence therefore let
begin our care over our
Children, and institute their
ves.

But as I said, He saw a
dder reaching to the hea-
ens and touching it: let the
ames therefore of the Saints
nter into your houses, by the
Appellations of your chil-
ren, that by this means it
ay not alone compose the
anners of the Children, but

of

but of the Fathers also when he shall remember himself to be the Son of *John* of *Elias*, of *Jacob*; seeing those names were circumspectly and piously impos'd, and for the honour of those that are departed.

Thus therefore let us Court the affinity of the Righteous rather then of our Progenitors. This likewise will be very beneficial both to us and to our children: Nor beeause the Instance is small, think it to be small; for the supposition is exceeding profitable. But as I said, Let us proceed to that which follows. He spied a Ladder fixed, he sought for a blessing, and

God

God did bleſs him: He tra-
ell'd to his Kindred, and
became a Shepherd to his
Kinſman, then treated with
im concerning a Wife, and
f his return: And here
ſo there will reſult a world
f advantage, obſerve but
hat a deal he will learn.
That being Nobly born, he
ſpiſe no man, not to be
hamed of Poverty, that he
ear Adverſity couragiouſly,
nd then all the reſt. After
his, when he is a little old-
r, relate things that are
ore terrible; but being as
et tender, impoſe not ſuch
burthen on him, leſt thou
oo much terrifie and abaſh
im: But when he has attain-
d to fifteen years old, or ſhall
e grown bigger, let him
ear of the pains of Hell, and

when he is about ten, or eight, or less, tell him what happened at the Deluge, or *Sodome*, of *Ægypt*, which examples are full of severity, and acquaint him with all these particulars at large. Being then grown bigger, instruct him in matters of the New-Testament, of Grace, of Hell. By these and sundry other Narrations and familiar Examples guard and secure his Ears.

But if any man come in with a false Tale, by no means (as I said) let him be admitted. If you find a servant speaking filthily before him, chastise him for it immediately, and be thy self a severe and bitter Censor of whatsoever evil they do. But if

if by chance thou eſpy a young maid (yea rather let there no ſuch approach him) let her not ſo much as light the fire; unleſs it be ſome old woman, which has nothing to attract a young Man: From a young maid, I ſay, flie rather then from the fire, and by this means it will come to paſs, that he which hears nothing impertinent, will ſpeak nothing impertinent. Thus therefore let them be brought up.

But we proceed now to another *Port*. The *Smelling*. For this alſo brings a very great inconvenience with it, unleſs timely barr'd; ſuch are Odours and Incenſe; there being nothing which more diſſolves the frame and

tenor of the mind, nothing that more ſoftens it, then if thou be affected with ſweet ſmells: What then ſays he? Ought one to take pleaſure in dirt? I do not ſay ſo, but neither with this, nor that.

Let none therefore bring him ſweet Ointments, for as ſoon as that once affects the Brain, it effeminates and ſoftens all the reſt: Hence alſo Luſts are incited, and in that do lurk innumerable ſnares. Therefore lock up that Gate ſecurely. For the faculty of Smelling is to breath the Air, not to receive Perfumes. Some there are which peradventure will deride all this, as though whileſt we diſcourſe of this nurture, we trouble our ſelves about tri-

ſes: But in truth the matter is not ſmall; but the very Baſis, Inſtruction and Inſtitution of the whole world, that theſe things be duly performe.

There is likewiſe another Gate, more ſpecious then the former, but of exceeding difficulty to guard, namely, that of the *Eyes*, as being rais'd on high, ſet in the front, and beautified. This has many ſmaller Leaves, by which it not onely ſees but is ſeen, if it be gallantly framed. Here then there is great neceſſity of Laws, one of the principal whereof let be, never to ſend the Child to the *Theater*, leſt thereby he receive an entire overthrow at once, both by the Ears, & by the Eys: and let his

Attendant obſerve this eſpecially in the Markets, and whileſt he paſſes through the by-Lanes and Streets, careſull that he never fall into that debauchery.

Now to the end he may receive no harm by being ſeen, there are divers things to be conſidered. Deprive him of all over-coſtly Apparel and ſuperfluous Ornaments, let him wear his Hair modeſtly ſhort, and if the Boy take it hainouſly, as if he were disfigured by it, teach him this firſt, That it is the greateſt Ornament.

Now that he may not gaze, ſufficient to preſerve him will be thoſe ſtories of the Sons of God, which hap-

happened on the Daughters of Men, and of the Sodomites, Hell, and such like instances. Here then must the Governour and he that waits on him, be wonderfull carefull and sollicitous, shew him therefore other beautifull objects, drawing away his eyes from these things: Such as are the Heavens, the Stars, the Flowers of the Earth, the Meadows, fair Books, &c. These therefore let him delight his eyes withal; and there are many other objects besides, which are very inoffensive: For it is a Part exceamly difficult to guard; for as much as it has a fire burning within, and a kind of natural necessity as I may say. Teach him some Divine Verses. And thus, unless

he be inwardly incited, he will not care to be seen abroad. Be sure that he never bath with women, it is a very wicked custome: neither permit him to haunt their company.

Let him often hear the whole History of *Joseph*, and now learn the things which concern the Kingdom of Heaven: What a Garland there's laid up for those which are Chaste. Promise him a beautifull Wife, and that you will make him your Heir: But menace all the contrary; if you find him disobedient: And talk thus to him. We shall never procure you, Son, a vertuous Wife, unless you shew a great deal of Circumspection

and an acceſs of Virtue. If you perſevere, I will quickly marry you: but eſpecially if he be taught to abhor filthy ſpeeches, he has gain'd from above a very excellent Foundation of Modeſty: Diſcourſe to him of the pulchritude of the Mind, make him reſolute againſt Women. Tell him 'tis a diſingenuous thing to be deſpis'd of a laviſh maid, and that much more circumſpection is requir'd in a youth. When any man ſpeaks, he is known; but he that ſees onely is not known. For this is a very quick Senſe, and one ſitting amongſt many perſons is able to take which of them he pleaſes with one onely dart of his eye. Let him therefore have no converſe with

woman-kinde, his Mother onely excepted: Suffer him to behold no Woman. Give him no Gold, let nothing that is fordid once enter into him: but teach him to contemn pleasure, and all such like things.

There is yet another Gate behind, which hath no resemblance to the former; but which goes through the whole body. We call it the Touch. Indeed one would imagine it shut, yet as if it were of all the rest the most open, it admits entrance to all. Let us neither suffer this to be acquainted either with soft clothing or bodies; render him more hardy, we are bringing up a Champion, and let us seriously mind it:

permit

permit him neither to use soft coverings, nor soft garments, and thus let matters be ordered.

Go to then, and entering into this City, let us prescribe Laws, and make Ordinances: For now the Gates are in posture: And in the first place take we diligent notice of the Houses, & of the Lodgings where the Citizens remain, those which are circumspect, and those which are dissolute.

They report, that the place and habitation of Anger is the Breast, and the Heart, which is in the Breast, Concupiscence in the Liver, and the Understanding in the Brain. The first is both a

Virtue and a Vice. Sobriety and Modesty is a Vertue; Rashness and Morosity a Vice. Likewise the Virtue of Concupiscence, is Chastity, Luxury a Vice. The Virtue of the Intellect is Prudence, the Vice, Folly. Let us therefore have a care that Virtues be produced in those places, and that they bring forth such as are good, not evil Citizens. For these affections are as it were the very parents of all our cogitations.

But let us now proceed to the Tyrant, Anger. For neither is that to be altogether cut off in a Youth, nor used on all occasions to be used: But thus let us instruct him from the Cradle, That being in-

jurd

ur'd he bear it patiently, and
hat when they perceive ano-
ber man wronged, they
outly revenge it, and ac-
ording as the perſon is de-
reſſed, in a due and conve-
nt manner take his part. But
ow ſhould this be? when
ey are train'd up to it in
eir own ſervants. Being
nder-valu'd, are not impa-
ient, being diſobey'd, are
ot outragious, but rather
ndicate that which is com-
itted againſt others: But
n theſe Caſes let the Father
e always Arbiter, and when
ey tranſgreſs the Orders
behoves him to be ſharp
nd ſevere, as when they per-
orm and obſerve them right-
y, to be kind and gentle,
nticing and alluring the
hild with many rewards.

For

For with this method God governs the world, by the fear of Hell, and the promises of the Kingdom; and so should we our Children, permitting them to be vexed now and then, for the exercise and tryal of their Patience, that they may learn how to govern their Passions amongst the Domesticks.

And as in a wrestling place, before they play the Prize, they daily exercise with their companions, that making their party good with them, they may the more easily vanquish their Antagonists: So should a Child be educated at home. And let his Father or his Brother frequently cross his humours above all the rest, and exceedingly

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ns and servants, and such
s are ingenuously born do
, that by them he may be
ught moderation.

There is yet another. What is that? When ever he is angry, put him in mind of his

his proper Passions: Whe
he is offended against a Ser
vant, whether he himself ne
ver committed a fault, and
what he would be, if he were
in his place: But in case h
find him striking the Servant
meet him with revenge; and
if he extreamly wrong him,
chastise him again for it; ne
ver suffer him to be too so
and remiss, nor over churlish
and morose, in as much as
he is a Man, and should be
affable and courteous. Some
times indeed he may have a
worthy occasion for his An
ger, as if hereafter he should
have Children of his own,
or himself be a Master of
Servants, in such a condition
Anger were very usefull.
Then onely it is unprofitable,
when we revenge our selves.

And

And therefore *Paul* never made use of it himself, but for their sakes only who suffered the wrong. Thus *Moses* seeing his brother injured, had recourse to his anger, and that fiercely; being yet of all men the most meek: but when afterward he was himself injured, he did not revenge it, but fled away. These Discourses inculcate into him. For whilst we are thus trimming the Gates, they have great need of such plain warrations. But when entring into the City, we begin to Discipline the Citizens, we will then be fit to discourse to them of sublimer matters. But let this Law be fixed in him, that he never revenge himself being injured or wronged, nor ever permit him Exod. 2. 11, 12. Num. 12. 3.

him to despise another who suffered the like.

His very father shall become better, who by teaching him in these matters may himself be instructed or in case he do it for no other end, he shall become better then himself, least he set a bad example before his child. And therefore let him learn to be despised, and to suffer contempt, exacting nothing of the servants, because himself is Free-born but upon many occasions serve rather himself. Let his servants take care only of such things, as he cannot so handsomly perform in person: For instance, a Gentleman should not be his own Cook, for it is not decent that

at quitting those Studies
hich become a Gentleman,
should give his mind to
s inferior employment.
t if there be occasion to
sh his feet, never let him
ke use of a servant, let
nself do it. And by this
ans, thou shalt render
n ingenuous, mild, and a-
able to the servants. Nor
mit any body to bring
n his cloths, nor in the
h to use any Ceremony
him; but let him perform
re all necessaries himself.
is will make the youth
oust, not disdainful, but
able and meek. Teach
n also those things which
ncern Nature, What a
rvant is, What a Free-
n. Say to him, Child,
here was heretofore no Ser-

vants

vants in the dayes of ou
Fore-fathers, 'twas Sin tha
introduced Servitude: Bu
because one was irreverent
Gen. 9. 25. towards his father, ther
was this punishment inflicte
upon him, That he should b
his Brothers servant; beware
therefore, lest thou becom
the servant of servants: For
you be implacable and furi
ous as they were, and in al
things follow their example
and hast nothing of virtu
more then them, neithe
shalt thou have any thing o
excellency or preheminence
above them.

Strive therefore that thou
mayest become their Master,
not upon this account, but
by thy manners and educa-
tion, least being Free-born
thy

y ſelf, thou become their
rvant. Perceive you not
w many Fathers have diſ-
herited their children and
opted their vaſſals in their
ad? take heed leaſt any
h thing ſhould happen
you. Truly, I neither
ire nor wiſh it. They are
yet either of them in your
wer. And in this ſort
alifie his paſſion; per-
ading him ſo to deport
inſelf to his ſervants as to
s Brothers. And thus in-
uct him concerning the
aws of Nature, repeating
him the words of *Job*. *If*
e (ſayes he) *I diſpiſed the* Job 31.
uſe of my man-ſervant, or 13.
my maid-ſervant when they
ntended with me: What then
all I do when God makes en-
ry; and when he viſiteth,
what

Ἐπισκοπὴν τίνα. Job 31. 31. *what shall I answer him?* A *they not fashion'd in the Wo as I am?* For we are ma in the same womb. And gain, If my Maidens oft said, *Who shall give us to be f led with his flesh, I being v ry mild.* Think you that 1 Tim. 3. 1. *Paul* was for nothing? *who knows not how to gove his own house, is not fit to r in the Church.*

γραφίδα. S y therefore, if at an time his *Style* be lost, or h Pen be broken by the Se vant: Be not presently Choler, nor mis-call hi but be rather gentle and e sie to be intreated. Th from smaller things tho shalt with ease support grea er losses. Or if a Book string be spoyl'd, or a braze

Clasp

Clasp, Boys take the losses of these things impatiently, and had rather lose their very lives, than suffer so great an injury to go unreveng'd: Here therefore let their asperity be mitigated: For well you know, that he who on these accidents is patient and contented, will easily, being a Man, undergo all other disasters.

When he has then gotten a *Table book* made of some curious wood, pure and white, adorn'd with *Brazen-Chains*, and finely polished *brazen Pins*, shining like any Silver, or the like toys; and that the Boy which attends him happening to lose any of them, you perceive him not mov'd at it, 'tis an evident and certain

tain indication of Philoso
phy and great wisdome. No
do then upon this buy him
new immediately, lest thou
extinguish his Passion; bu
when you shall perceive h
bears the want of it handsom
ly, and is not much con
cern'd with it, then repai
his losses.

Believe it, we do in this
no trifling matter. The dis
course concerns no less then
the polity of the world it self.
If he have a younger Bro
ther, instruct him to suffe
him to be preferred in ho
nour before him. But if he
have none, then some Ser
vant. For even this likewise
is a point of the greatest
Philosophy. So therefore
mitigate and allwage his An-

ger,

ger, that it may ſuggeſt to us meek cogitations: For when he ſhall let his affections run out upon any thing, when he ſhall need no mans ſervice, when he ſhall envy no mans being preferr'd in honour before him, what room will there be left for Anger?

It is now time that we ſpeak of *Concupiſcence*. Here alſo *Chaſtity* is two-fold, and the violation of it a double loſs. I conceive that young Men ſhould neither be diſhoneſtly loved, nor diſhoneſtly love young Maids. Phyſitians ſay, That preſently after the fifteenth year, youths are vehemently inflamed with the Luſt of Concupiſcence. How ſhall we now fetter this

beast? what is there to be done? what Bridle shall we put on it? I know of no other, then the fear of Hell it self. First therefore, let us be carefull that he neither see nor hear any thing which is filthy; nor by any means suffer an ingenuous Youth to frequent the *Theater*. But if he seek for these pleasures, if you know of any his contemporaries which deny themselves that vanity, shew them to him, that by their example he may be reduced: For there is nothing in the world which does sooner redress it, then Emulation, no, not any. And in every thing else let us observe this rule, especially if you perceive him to be of an emulous disposition. It is a great deal

deal more effectual, then either fear, or promiſes, or whatſoever elſe.

To theſe let us deviſe ſome other innocent divertiſements, bring him to Holy Men, grant him relaxation, and give him rewards, that thereby his mind may be the leſs troubled at it; And inſtead of theſe Spectacles, propoſe to him ſome pleaſant Story; Talk to him of Meadows, of ſumptuous Buildings, and afterwards wheel off your Diſcourſe with an Application. Tell him, Theſe Spectacles, Son, are for baſe and ſervile perſons, to behold naked Women ſpeaking immodeſtly. Promiſe me that thou wilt not hear nor ſay any thing

that is dishoneſt, and I permit thee to go: But it cannot be, it is impoſſible, that thou ſhouldeſt there hear nothing which is vile. The things that are there acted, are unworthy thy Eyes (my Son.) And in ſaying this, let us kiſs and embrace him, that he may perceive how dearly we love him.

With all theſe ſtratagems let us entice him. What then? As I ſaid already, let a young Maid never approach him, nor do any ſervice about him, but ſome ancient Maid or Woman that is well ſtricken in years. Diſcourſe to him concerning the Kingdome, and of ſuch as have been illuſtrious for their Chaſtity, as well thoſe with-

without *the Pale*, as amongſt our ſelves; and with theſe let us perpetually fill his ears: Nay, if we have Servants that excel in Chaſtity and Sobriety, propoſe them likewiſe for Examples, ſeeing it would be a great reproach, that a Servant ſhould be modeſt, and that a free perſon, a Gentleman, ſhould be ſordid.

There is yet another Expedient, and what is it? Let him learn to Faſt, if not always, yet twice a Week, *Wedneſdays* and *Frydays* at leaſt: Cauſe him to frequent the Church. And when the Father walks with him abroad, towards the Evening, at the time that the Shows are done, and the

Theatre dissolved, let him shew him those that are comming away, and laugh at the old Fools, who as yet have not the discretion of Striplings, and at the young Men who are fired with filthy lusts. Then let him ask the Boy, What he thinks all they have gain'd? Truly nothing at all but shame, infamy, and damnation. This will prove of no small importance to Chastity, that he abstain both from the Spectacles, and from the Discourse.

But besides all this, let him be taught another thing, and that is, That he pray to God with all diligence and compunction. And say not to me, That these things are

not

accomplishments for a Child, a Child is not capable of this? Yes, a Child, especially, if of a quick understanding, and encouraged, is very capable of it. Amongst the Ancient, we find many such Examples, as *Daniel*, and *Joseph*; and tell not me that *Joseph* was seventeen years old, but consider before that age for what he was so dear to his Father, and that he was more fond of him then of all his Elder Brethren? was not *Jacob* himself the Younger? *Jeremias*, *Daniel* but twelve years old, was he not *Salomon* also of the same age when he made that wonderfull Prayer? Did not *Samuel*, being but a very Boy, teach his Master? Let us not then be discouraged. If any

Dan. 13.
45.
3 Reg. 3. 4.
1 Reg. 3. 1.

one indeed be a *Child in Understanding*, he is not capable of this, nor if he be a Child in Years.

Instruct him therefore to pray with much compunction, and to watch likewise, as much as will stand to health, and by all means let there be imprinted on him, being a Child, the Character of an Holy Man. For he that is not addicted to swearing, nor being provoked to return injuries, to reproach no body, to hate none; but gives his mind to Fasting, and is assiduous in his Prayer, shall from these be sufficiently furnished to Chastity. And in case thou destine him to a secular life, provide a Wife betimes, nor defer it till

till he be inrolled amongſt the Souldiers, or that he hath attained to ſome office in the Commonwealth, before thou conſider of it; but ſettle his thoughts firſt, and then proceed to ſecure his glory, which is but a worldly buſineſs. Doſt thou imagine it of ſo ſmall a concernment to Marriage, That a Virgin be joyn'd to a Virgin? Truly, it doth not a little concern alſo the very Wifes Chaſtity, not to ſpeak of the Young-Mans alſo: Shall not this render their affection the more pure? and which is above all this, will not God himſelf be then more propitious, and fill that Marriage with a thouſand Benedictions? when they thus meet together as he has

commanded, and will make them cordially to love one another:

Whileſt he is detained by this affection, he will laugh at all other Women; if when you commend the Virgin for her beauty and vertue, and all other endowments, you ſhall then adde, That ſhe will never endure him, if once ſhe but underſtand him to be an idle perſon: Hereupon as touch'd in his higheſt concernments, he will put forth his utmoſt diligence. For if that Holy Man, being deceived of his Wife, ſo loved her, as yet to ſerve ſeven years more for her, nay fourteene years; how much more ſhould we? Tell him, That all that be-

Gen. 29. 28.

long

long to the Virgin, the Father, the Mother, Servants, all the Neighbours and Friends, are ſtrict obſervers of his behaviour and actions, and all will relate it to his Virgin. With this obligation bind him, 'twill prove an effectual preſervative to the Child. So that in caſe it ſhould not be ſo convenient to give him a Wife very young, let him yet be eſpouſed to one at leaſt from the the firſt; this will make him ſtrive to excel in Goodneſs, this alone is ſufficient to baniſh all Vice.

There is likewiſe another excellent guard to Chaſtity, That he perpetually frequent the Biſhop of the Church, and from him receive

ceive many encouragements; and of this let his Father glory to all that hear it: Let the Virgins seeing him, look on him with a reverend esteem: Besides, the discourses, and the awe of his Father, the promises which are made, and with these the rewards reposited for him of God, with all those benefits which the Chast shall be made partakers of, will extreamly hinder and repress all lubricity in this kind.

To this you may add the the gallant atchievements in War, and in Peace, and to these things studiously direct your discourse, continually declaiming against Vice, and Luxury, and bringing it into contempt. It will much conduce

conduce to the repute of Chastity and all these particulars, wonderfully restrain the mind of the young Man, and produce in us most chast cogitations.

There is one more yet remaining, let us therefore now proceed to that which is the chief of all, and which keeps all entire; and what is that? Namely, *Prudence.* Here must be infinite care used, that he be discreet, and that he abandon and banish all folly; and this is a special and grand point of Philosophy; that he comprehend those things which are Divine, and what there is laid up for the future: Of Hell, and the things which concern the Kingdome of Heaven,

since

Eccl. 1. 16. *since the beginning of Wisdom is the Fear of the Lord.*

Let us therefore establish this point of Prudence in him, That he be also intelligent in humane affairs: what Riches are, what Glory, what Power, to the end he may learn how to contemn them, and set his affections upon things which are of highest concernment. Let us often remember him of the good Instructions which have been given him; and say, Son, Fear God alone, & besides him fear none other. And thus he will emerge a prudent and a gracious person. There is nothing in the world that renders a Man more a Fool, then these Vices; the Fear of God is alone sufficient to make thee

Wise,

Wiſe, and to have ſuch a Judgement in ſecular and humane affairs as is neceſſary. This, this is the very ſum and top of all Wiſdome, That he be not taken up with impertinent and childiſh vanities. Teach him therefore that Riches avail nothing, worldly Glory nothing, Power nothing; nothing, Death; nothing, this preſent Life: Thus he ſhall indeed become a Wiſe Man. And if educated in this manner we conduct him to his Nuptials, conſider how noble a portion thou bringeſt to his Bride.

But let us now celebrate the Marriage, not with Pipes, and Harps, and Dancing; with theſe kind of things to diſgrace

disgrace the Bridegroom thus educated, it is highly incongruous: Let us rather invite Christ thither, such a Bridegroom is worthy of him; let us bid his Disciples: These things well become him. And now let him henceforth thus learn to instruct his own children, and so educate them; and they theirs; and thus it will become a Golden Chain indeed.

Let us also promote him to Offices in the Commonwealth, such as he hath abilities to undergo, and such as do not minister to Vice. Or whether it be any charge in the Army, let him learn to gain nothing sordidly: Or whether he patronize the Cause of those which are wronged,

wronged, or what ever else he undertakes. That his Mother learn likewise to instruct and discipline her Daughter after the same manner, and to avert their thoughts from superfluous Attires and Fashions, from the World, and from whatsoever else are the proper marks of lewd Women and Strumpets.

Let him manage all things by this Rule, and wean as well the Youth as the Maid from pleasure and ebriety: For even this also will be of great effect towards Chastity; there being nothing which doth more molest and trouble young Men, then Concupiscence, nothing more young Women, then haughtiness and lux of Apparel.

Thus

Thus therefore, let us order and compose all these things, that so we may please Almighty God, whilest we bring him up such Champions, and that we and our Children may attain those promises, which he hath made to them that love him: and all this through the Grace and Benignity of our Lord Jesus Christ, to whom with the Father and the Holy Spirit be Glory and Honour now and ever, and to Eternal Ages. Amen.

FINIS.

Notes upon some Passages.

Καὶ κόμην δὲ ὄπισθεν ἀφίεις εἰς κόρης σχῆμα, &c. *And thou dost nourish him a lock of hair behind like a Girle, &c. Goar in Rituali sive Euchologio Græcorum,* recites an *Office* in τριχοκουρία, or the *detonsion* of a Child: but it was neither *Monachal* nor *Clerical*, but the common *Cut*; and it seems the custom was introduced to avert the Gentile superstition. *Athanasius quæst. 28. dictor. & interpret at. Parabolarum Evangel.* Εἰώθασιν οἱ Ἕλληνες καὶ ἀποκείρειν τῶν παίδων τὰς κορυφὰς, καὶ τοὺς μαλλοὺς ἐᾶν καὶ τούτους μετὰ χρόνον ἀνατιθέναι τοῖς δαίμοσι. The Heathen (*Greeks*) were wont to shave the crowns of their Children, and to have their locks to hang down, which after a space of time they did consecrate to (*Divels*) *Idols*. This heathenish superstition, which the *Latine* and *Greek* humane Authors attest, *S. Chrysostom* here intends, and the later *Greeks* did transfer into *Christianism*, either by consecrating them, as *First-fruits* unto the true God, or as signifying their surrendring themselvs to the service of God: or rather, uncovering their head, as the *Apostle* enjoynes that sex: and there was to that end not only Εὐχὴ εἰς τὸ κουρεῦσαι παῖδα; but also for the other sex, Εὐχὴ ἐπὶ τὸ ἀναδήσασθαι κεφαλὴν γυναῖκα. This primary *Tonsure* was with the *Godfather*. And of old they consecrated their first shorn locks to *Apollo*, (going often in person to *Delphos*) to *Æsculapius*,

[illegible], or their Country Rivers, as *Lucian* testifies. *Plut. in vit. Thes.* And *Martial, lib* 1. *ep.* 32.

Hos tibi Phœbe vovet totos à vertice crines
Encolpus, domini centurionis amor,
Grata pudens, meri tu tulerit cum præmia pili.
Quam primum longas *Phœbe recide* comas,
Dum nullâ teneri sordent lanugine vultus.
Dumq; decent fusæ *lactea colla jubæ;*
Utq; tuis longum dominúsq; puérq; fruatur;
Muneribus, tonsum fac citò, serò virum.

But their beastly *Catamits* with their monstrous heads of hair were in great esteem amongst the luxurious *Romans*; whence that of the Poet,

——— *Si nemo tribunal*
Vendit Acersecomes ——— Juven. lib. 3. Sat. 8.

Which when they grew old they used to colour, as appears by that witty Epigram, *In Lentinum.*

Mentiris juvenem tinctis, Lentine, capillis:
Tum subitò corvus, qui modò cygnus eras?
Non omnes fallis, scit te Proserpina canum,
Personam capiti detrahet illa tuo. Mart. l. 3. ep. 32

Which I add in reproof of some old men in our days, who to the reproach of gravity, and that reverend blessing, being now descending to the Sepulcher, do yet *mentiri juvenem*, and would be thought boyes. But of these customes, let the *Readers* consult *Papinius*, *Festus Pompeius*, *Junius*, and the most learned *Salmasius*. I pass them over.

Κόρη ἐν τῷ θαλαμῷ τῷ μητρικῷ παιδευθεῖσα πρὸς κόσμον ἐπτοῆσθαι γυναικεῖον, &c. *A maid when in her mothers Chamber she hath learned to long after these various tires and ornaments of women, being gone out of her fathers house, becomes impertinent to her husband, and very troublesom, &c.* This reproof is parallel to that of the Satyrist, but with lesse acerbity, more modesty and gravity.

——— Ex-

——Expectas ut non ſit adultera Larga
Filia; quæ nunquam maternos dicere mœchos
Tam cito, nec tanto poterit contexere curſu,
Ut non ter decies reſpiret? Conſcia matri
Virgo fuit; ceras nunc hæc dictante puſillas
Implet, & ad mœchum das eiſdem ferre cinædis.
Sic natura jubet; velociùs & citius nos
Corrumpunt vitiorum exempla domeſtica magis
Cùm ſubeant animos auctoribus —— Juv. Sat. 14.

So true is that of the Orator, *Plus homines exemplo quam peccato nocent.* And eſpecially Parents whoſe lewd examples children are many times too prone to imitate.

Λέγονται οἱ μαργαρῖται ὅταν ἐυθέως ληφθῶσιν ὕδωρ εἶναι, &c. *'Tis reported that when pearls are firſt taken up, they are only little drops of water &c.* And it was only a report, taken up by S. *Chryſoſtom* to metaphorize his diſcourſe: But it is apparently true of Glaſſes, which from a fluid metal receive their figure from the will of the *blower* of them, which is afterwards firm, and not to be new moulded. The *French* have an expreſſion, *Il a prins ſon pli*, A tender twig ſoon yeelds. Hence that of *Perſius*

Udum, et molle lutum es, nunc, nunc properandus et acri
Fingendus ſine fine rotâ —— Sat. 3.

Children are *raſa Tabulæ*, or rather *cereæ*, apt for every inſcription and impreſſion.

Πάντα καὶ λέγοντα καὶ ποιοῦντα τὸν σφραγίδα ἐπιτίθεσθαι, *And upon whatſoever he ſaith or does to put a Seal. Crucis conſignatio*, as *Combefis*; and the acception of this word in the *Mixobarbarous Greek*, is in that ſenſe, as in the *Latine* Eccleſiaſtical Writers *Signaculum*, and *ſignare*. But to skrue it ſo high as 2 *Cor.* 1. 22. Καὶ σφραγισάμενος ἡμᾶς, &c. *And hath ſealed us, &c.* is farther

ther then will be evinced upon any probable grounds of reason. That in this place it may signifie no more then what was before expressed, εἰς προσευχὰς ἀργυπνοῖν, I am at an indifference, if not propension to believe; comparing it with a sentence of very neer affinity in *Nilus*, a great admirer of S. *Chrysostom*, Πᾶσαν μὲν πράξιν διὰ προσευχῆς σφραγίζε· ταύτην δὲ μᾶλλον ἐφ' ἣ τὸν λογισμὸν θεωρεῖς ἀμφιβάλλοντα. Thus men should consecrate all their undertakings.

Οὐδὲν γὰρ ὠφελεῖ τιθέναι νόμους, ἐὰν μὴ καὶ ἡ ἐκδίκησις ἔποιτο. *For 'tis to no purpose to enact Laws, unless punishment be also inflicted*, &c. Conformable to that of the Lyrick

Nullis polluitur casta domus stupris;
Mos, & lex maculosum edomuit nefas:
Laudantur simili prole Puerperæ.
Culpam pœna premit comes.
Hor. lib. 4. Od. 5.

Such was the *Lex Julia de Adulteriis* severely inflicted upon the offenders; for

Si non supplicio culpa reciditur?
Quid leges sine moribus
Vanæ proficiunt? —— Hor. l. 3, od. 24.

Μιγάδες, Such are called *Mestiso's*. The Israelites were to be a pure and separate people. *Exod.* 12. 38. Καὶ ἐπίμικτος πολὺς συνανέβη αὐτοῖς, &c. *And a mixed multitude went up*, &c. Numb. 11. 4. Καὶ ὁ ἐπίμικτος ὁ ἐν αὐτοῖς ἐπεθύμησεν ἐπιθυμίαν, &c. *And a mixt multitude that was among them lusted a lust.* Such a one was the Blasphemer, *Levit.* 24. 10. He was *Hybrida*, of an *Egyptian* Father and *Israelitish* mother *Nehem.* 13. 3. καὶ ἐχωρίσθησαν πᾶς ἐπίμικτος ἐν Ἰσραὴλ. It was upon hearing the Law that *they were separated from Israel all the mixed multitude.*

Oi

Οἱ τροφεῖς. *Altores, Nutritii.* Nursing fathers. It seems to be an employment about young *Nobility*; S. *Chrysostom* the chief *Bishop* of *Constantinople* seems to direct the Education of the children of *Noblemen* and *Gentry* of great quality, he mentions a garb of attendants: Their τροφεῖς. This office he sets down as the first Impression ἐκ κρηπίδος, & ἐξ ἀρχῆς. I suppose a *Nurse* and *Fosterfather* taken into the house.

Παιδάγωγος, a *Governor*. Ἀκόλουθος; a *Page*, besides other οἰκέται domestick attendants. So that of *Jacob*, οὐδένα ἔχων μεθ' ἑαυτοῦ οὐ δοῦλον, οὐ τροφέα, οὐ παιδάγωγον, οὐκ ἄλλον οὐδένα, &c. *Having no body with him, not so much as a servant, no Fosterer, no Attendant, nor any person beside &c.*

Καὶ προλαμβόνοντα, καὶ ἐπιγινώσκοντα, *Outrunning in his understanding the words of the Minister, &c.* Not *occupantem, Legentem*, as *Combefis*. The Author speaks of a child (if I understand aright) that hath been instructed by *Narrations* from his *father* and *mother*, not yet arrived to those years that he hath learned to read; for it is a question, whether the *Greeks*, were so very forward in putting their children to read and write as we now are. Besides, ἐπιγινώσκω does not signifie to read, though ἀναγινώσκω do: but *agnosco*, To own or declare that I knew such a person formerly. *Recordor*, to call to mind: Here it is either by gesture in the *Church*, importing that he knew the History before, or afterwards to recount to his Parents when he comes from Church.

Γραφὶς) Called also παραγραφὶς, γραφεῖον, πινακὶς, called πυξίον. The ἅλυσις χαλκῆ, I suppose bound up the *Tabella*, and fastened the *Style* too; for which use was sometimes (as appears

[illegible]) ἱμὰς, *Corrigia*, or *Lorum*:

[illegible] γάμους ποιῶμεν μὴ μετὰ αὐλῶν, μὴ μετὰ κιθάρας, μηδὲ μετὰ ὀρχημάτων, *But let us* [illegible] *the marriage, not with Pipes, and Harps,* [illegible] *dancing* &c. Pertinent to which passage is that [illegible] Homily of this *Father*, *Tom.* 5. *lib.* [illegible] p. 331. *Edit. Savil.* too long to recite, but [illegible] worthy the reading; and such a Wedding [illegible] that of *Cana* in *Galilee*, at which our B. Sa[illegible]or was present, *Joh.* 2.

To conclude, there is Ἐκλογὴ περὶ παίδων [illegible] τροφῆς. *Chrys. Savil. Tom.* 7. *pag.* 823. but it does not contain any part of this work; yet points it to other places of this *Father*, where upon the same subject are used *Phrases* harmonious to some of these.

FINIS.

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